

A. Bishop

Christian



Secretary.

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RELIGIOUS INTELLIGENCE. FOREIGN AND DOMESTIC.

SERAMPORE.

Extract of a letter from Dr. Carey, to a friend in Liverpool, dated

Serampore, Sept. 10, 1821.

WITH respect to the cause of God, I have every reason to think that it is gaining considerably. I baptized two persons at Calcutta the Lord's-day before last, one of them from Scotland; and last Lord's-day I baptized two more at Serampore, one a Mussulman, the other a Hindoo. Brother Lawson also baptized a Brahman. There are indeed few, if any, of the stations belonging to the mission, in which there have not been additions. Our schools are prosperous. The College is covered in, and two houses for professors are in the same state of forwardness. Several versions of the New Testament have lately been printed off, which had not before been published; and several more are approaching to a conclusion. We mourn much imperfection in all we do, but in no person or thing do I see such imperfections as in myself. I have lately suffered the greatest of human losses in the removal of my dear wife by death. She was a woman who feared God above many. I have been mercifully supported, but am extremely low and disconsolate.

CALCUTTA.

We give a few extracts from the Journal of our brethren at this station, for the months of April and May, last year.

APRIL 21.—A Byragee listened to the gospel, who has been wandering about from one holy place to another for more than twenty years. He consented to remain for further instruction: he seems to have been wandering in pursuit of a *something* of which he has no definite idea whatever, and, by what he says, seems to direct his course in that manner that is likely best to secure his daily food.

22.—At Dum Dum an attendance of nearly a hundred of our countrymen, who heard, with the most solemn attention, the text, 'The love of Christ constraineth us,' &c. Previous to public worship, three young men gave in their experience, and are likely soon to be added to the church. Out of their limited income, these poor soldiers are making strenuous exertions to raise a more commodious place to worship in.

23.—A very numerous attendance this morning at the Bow Bazar place of worship, and very little reply, unless from two or three young men who have often attended before, and who only speak

from the hope of exciting confusion and ridicule.—Ram Doorlobbh, a native Christian member of the Lall Bazar church, who was, when a heathen, under a vow of silence, which he strictly observed for three years, spoke at great length and with much energy. He is a very interesting man, and promises to be an extensive blessing, though he has very considerable singularities. Having been so distinguished an idolater, he is able to direct his arrows with very great effect.

25.—At the close of our address this morning, I entered into conversation with two Brahmans upon the barbarous custom of burning widows. No one can witness this horrid practice without the deepest horror; at least such was the impression upon my mind, when I was present and saw the whole tragedy some few weeks ago. If the British legislature were alive to this subject, surely they would not hesitate to put an end to such murderous proceedings! As to religion being the alleged cause, it is a mere pretext; for there is no more religion in the whole process, than there is in country people in England, when they attend a wake or a fair. In all the conversations I have ever had with the natives upon the subject, they seem to have less to say in favour of it than for any thing else, and they seem quite unwilling to talk about it.

26.—Within a mile of our house another widow was this morning burnt with her dead husband. I was anxious to go and witness the scene, but the extreme heat of the weather, and a weak state of health prevented me. When my Pundit came by, the pile was ready, and the woman had made her appearance; she was about sixty years of age.—Upon expressing my horror at the murder, (for I always, in speaking to the natives upon the subject, call it by that name,) he replied, It was of very little consequence, since she would have died very soon, if she had not burnt; moreover, he added, there is a fine strong wind to-day, which will ensure a speedy despatch to the business. This is the cold-blooded manner in which merciful Brahmans speak of burning their fellow-creatures. Within these two or three months, this is the third that has been immolated in our neighbourhood; and others there may have been, that have not come to our knowledge. But if within this short space of time three have died upon one spot, what must be the amount in the course of a whole year in the whole province of Bengal! I fear the real number has yet never been stated to the Christian world. But this could not be any very great difficulty, as none can burn without an order from the magistrate. Oh that the disciples of Christ, and the friends of humanity, would use their influence with the legislature to abolish this infernal custom! From the various conversations I have had upon this subject with the natives, I feel the strongest persuasion that the government never found less difficulty in getting any order obeyed by the natives, than they would find in totally, and at once abolishing this practice.—Nay, I believe, in a very few years they would be perfectly ashamed to own they ever had such a custom among them, as they are to acknowledge, that their women ever cast their children to the sharks at Saugun.

MAY 1.—Went this morning to the place of worship in the Bow Bazar, where, calling in a mussulman, we began by asking him a few familiar ques-

tions; and in a little time others were attracted, upon which a pretty long debate ensued. The mussulman contended, that to give according to our ability to the poor, and to practice according to the way in which we have been taught, and trusting all to God, was what we should do, and all we could do. A Hindoo whom we called in was very proud and fierce; he declared that unless we could explain the nature of God, we were not worthy of being listened to, or to that effect, and if we could not tell him, he would tell us.—"God," he added, "is like an extremely thin vapour, too attenuated to be seen, or in any way felt." We replied, "And what do men get by knowing that? Is it not much better to know that God was almighty, omnipresent, &c. and that he was holy, just, and compassionate?" O no, all we could say upon these topics was mere vulgarity; nothing would satisfy him but that God must be vapour, fine thin vapour, or something that deprives him of all moral perfections, and even of all moral obligations. We remained between two and three hours, and disputing being over, a great number heard, and some very attentively. One poor man declared he had found no rest in his soul for the space of four or five years, and it was his firm belief that none but Christ could save. He had obtained a tract, or some portion of the gospel, some time ago from a lady. His wife and friends, he says are very much opposed to the gospel, but he hopes to obtain the knowledge of Christ. I sincerely hope we shall hear more of this. Things appear rather more promising among the natives than formerly. May God grant the influences of his Holy Spirit.

6.—A tolerably good attendance at the Baranagore chapel this morning. Brother Penney, Panchoo, and myself, addressed the people, who were all very attentive. One old man discovered a desire to cavil, but there were none who were desirous of seconding him. In the afternoon Panchoo went to the Iron Foundry, and brother P. and Annunda the Brahman, who has been with us about four months, went to the Wood Yard, where there were nearly a hundred people collected. In the evening I went in company with brother P. to Dum Dum, and preached to about a hundred of our countrymen, crowded together in a small neat house. Great seriousness pervaded the whole, and we have great hopes that many are inquiring after the salvation of their souls.

8.—People were less forward to come to the place at Bow Bazar chapel than usual. Obligated to call them in, and converse with them one by one as I was able. Each one had some excuse, why a concern for the soul should be deferred for the present. In asking them how they should be saved, one said, that to give away some portion of what he could procure in worldly employments would ensure salvation. Another, that calling upon the name of God would be sufficient; and a third declared, that all was vain, that the present existence was all a cheat, a mere deception; and all we could do was, to satisfy hunger, bear sorrows patiently, &c. &c. They have none of them any ideas beyond the body and its pleasures or pains; and when the Pundits affirm any thing of God, it is mere speculation, and has no relation to practice or enjoyment.

9.—We commenced our work in the Bow Bazar place of worship this morning, by calling a respectable

ble brahmin in, and getting him to enter into conversation. He fully agreed to all we said as to the importance of preparing for death, the propriety of serving God with all our hearts, inasmuch as we derive our existence, and all we enjoy, from Him; but when we attempted to come nearer the peculiarities of the Christian system, such as the atonement for sin, &c. and to infer the insufficiency of all human institutions to accomplish our salvation, he wished to evade, and to dismiss the subject. He assented there was one God, and that all the deities they served were only parts of the Supreme; and as to their appearances in this world in different forms, and for different and sometimes opposite projects, all was a mere feint, and nothing that absolutely referred to God himself; and therefore, he did not hold it as incompatible with the unity and immutability of the Divine essence. He evidently looked upon all the different incarnations as a just subject of merriment. Yet he vindicated all the popular superstitions, and himself walks in the common way of his ancestors. Before concluding with him, a good number came in, and we sung a hymn and spoke pretty much at large. One of the natives was very impatient, and spoke to Ram Doorlobh (formerly a brahman, and a very devoted idolater) very angrily, for casting away what was ancient for the novelties of Christ, and begged to know where he had received his present religion from. We contended that the religion of Christ was not new, but was a scheme of mercy made known as early as the fall of man. But if a man possessed a jewel, and knew its value, what did it signify if he could not inform every body from whence he had obtained it; or suppose it should be new, would he throw it away on that account? We granted that the Hindoo system was very old; but that was a proof against it, as in the lapse of so many ages it had made nobody holy—that the Hindoos were now more wicked than ever, and they ought therefore to discredit it.

To be continued.

THE JEWS.

In Denmark and Holstein the Jews are protected by government, and enjoy the benefit of a very liberal administration in their favour. "A general tendency is manifest among them toward a great change in their religious state."

In the south of France, and at Nice, in Italy, particularly, are encouraging indications of a liberal and inquiring spirit among the Jews. Their Rabbi received a copy of the New Testament with great thankfulness, and entered freely into conversation on the subject of religion.

Respecting the Jews in Tunis, a Tunese Jew of rank has lately written to Professor Habicht, in Breslaw, an Arabic letter, of which the Report gives the following translation:

"I received lately, dear brother, copies of the Gospel of Jesus Christ, who is to be praised, in Hebrew. I confess to you, my dear friend, what I communicated already to others, since, a considerable time, that I am wholly persuaded that Jesus Christ is the Messiah. The Gospel is a grand book, whose precepts are excellent, and resting on the principles of common sense. I remark, that the Gospel is now in the hands of many Jews, for it was never before seen in the sacred tongue. Many Jews are of the same opinion with me respecting the Messiah, and I am of the opinion that a great discord will soon arise between these Jews and the Pharisean Jews."

"This is certainly a most interesting fact. Would to God that a courageous and wise man might appear now in the streets of Tunis and speak as a second Paul, the heavenly truth."

When the Society shall be able to find suitable men, and shall be encouraged by the enlargement of their funds, they intend to establish Missionaries, both at Gibraltar, where are 2000 resident Jews, and at Malta; highly important stations.

Bos. Rec.

Extracts from the proceedings of the Liverpool Seamen's Friend Society, and Bethel Union.

Feb. 21.—A sailor, second mate of a vessel ready for sea, called upon one of the Secretaries of the Bethel Companies to request the gift of a few tracts to distribute among the ship's company, and to solicit an interest in their prayers at the Bethel meetings. He stated that these meetings had proved of great use to him, and, under the blessing of God, had established his soul much in the hope of the Gospel. He was asked what caused him at first to consider religion the one thing needful, he answered, "I formerly was a great sinner, addicted to all manner of wickedness, and that of the worst class. A few months back, I was on board an East Indiaman: on her passage home, we were in imminent danger in consequence of a dreadful storm: so perilous was our situation, that the captain in great agitation said, 'all that could be done had been done, it was impossible the vessel could weather it out,' she appeared to be sinking. The captain withdrew into the cabin, and the men were some on their knees, and others with horror were hanging on parts of the rigging; for my part, I knew not what to do, I considered it useless in me to pray or even to hope for good.—My sins were great. In a state of despair, I waited the awful closing of the scene before me; all expected the vessel would founder: at this moment, the boatswain who had been very active and apparently unalarmed during the whole of the gale, was passing me, when a heavy sea struck the ship, and with a smile he looked up, (supposing this sea would finish us,) and said, 'Blessed be God, all is right,' and began singing. He had been looked upon by the whole of the crew during the voyage, as a very strange man, for he would be often, when off duty, in private, muttering to himself, and frequently reading. This apparent unconcern confirmed me in the opinion I had before formed, that something was the matter with the man. However, after this, the storm rather abated. Conceiving that I yet might preserve life, I lent the boatswain a hand to clear the wreck. The captain now came upon deck, and with much spirit roused the crew and we soon got to rights. I could not help thinking notwithstanding, where should I have gone? what would have been my destiny if the ship had sunk? so great a sinner I had been, I could not have expected heaven would have been my place; neither could I expect any favour from God, for I had never thought of him in reverence, much less prayed to him.—My situation in consequence of these reflections was deplorable. I began to tremble at the prospect before me—the arrows of conviction stuck fast in my soul—I thought if I read some good book it would do me good, but I had none. I remembered to have heard that my mother, when I was young, used to read some good book which she called, 'The whole Duty of Man;' this I supposed would be just what I wanted, to help me to a godly life. I enquired of the crew, but no one had it. Having seen the boatswain often reading, I asked him if he could lend me 'The whole Duty of Man:' he stared at me and said, 'I can lend you a Testament, Thomas, which will do you more good.' I had my doubts on that head, but I thought I would try; so I read the Testament,—and truly I can say, it proved itself to be the word of God to me. The boatswain and myself afterwards embraced every leisure moment in order to read together. At first the crew used to look at us at a distance: after a day or two they were heard to whisper among themselves, 'that Tom and the boatswain were reading the Bible.' Finding we persevered, they ventured to stand near us to listen; and after a week or so, the whole of the crew came at times to hear us read a portion of Scripture. Before we had completed our voyage, every watch was partly filled up, in holding a prayer-meeting, and reading a chapter in the Bible.—We then found that the boatswain, whom we had thought beside himself was a truly wise man, for

his conversation was in heaven, and his communion with God; this had made him smile in danger, and feel that all was right."

Extract of a letter, dated Sedgwick, Me. June 19, 1822.

For some months past I have been concluding, that, shortly, I would write you; but my time has been so fully occupied, that I have found no opportunity till now. Sickness in my family, has been a partial hinderance; but the principal preventative has been a very considerable spiritual sickness amongst my people. During its prevalence, not a few have manifestly died unto sin. The reforming Spirit was manifest in its operations, in the latter part of March, and not a week since has passed, without tokens of its power, either in killing or making alive.

During the reformation we have had one hundred and five come forward, offering evidence of their repentance. Seventy-seven of them have been baptized and added to the church; others may be baptized soon. Of the seventy-seven baptized, sixty-two are youth and children, from ten years and upwards. In the mean-time, my body, mind and heart have been busily employed. The work has been with evident power, little noise, and no confusion. A deep conviction of sin, of its guilt, and infinite ill desert, have been largely expressed by the subjects, whilst fear of deserved punishment has been scarcely named.

M.

MISCELLANEOUS.

MISSIONS.

In the hostile conflict of human passions, whatever may be the object against which they are enlisted, there is a period for which their fiercest energy is reserved. This is the decisive crisis, when the confidence of assured success, or the desperation of anticipated defeat, arouses them to one last effort, to achieve a final triumph, or to relinquish for ever a hopeless opposition. This fact, which needs no proof to any one who is familiar with the history of national or individual feuds, affords an important and significant explanation of the hostility to Missions, which has recently been quickened to vigilant activity, and is operating in every form of open and covert attack, to oppose the sacred cause; to unnerve the arm of Christian philanthropy, and to chill the ardour of a holy desire for the salvation of men. The formal pamphlet, and the ephemeral newspaper, are employed to diffuse its designing statements. It assumes various shapes to promote its purposes, and to elude detection. At one time it appears in the guise of benevolent zeal for the cause of religion at home; at another, it takes the imposing form of vigilant guardianship of the property of the public, and raises its indignant voice against the extortion of Missionary and other societies. Anon it betrays its real character by significant sneers at the romantic folly of Christian efforts; by ill suppressed exultation at every instance of apparent failure of success; and by unwearied attempts to bring into suspicion the motives of every prominent advocate of missions. We have noted all its phases, and have generally found it bearing the same aspect of hostility to the cause of the Redeemer. We have not found that the opponents of foreign missions have attested the sincerity of their professions, by active efforts for the promotion of piety at home. We have often remarked, that the loudest among these declaimers have been those, who gave little evidence, that they felt any attachment to the holy doctrines and sanctifying influences of the Gospel. A sordid love of money, and a jealous dislike of efforts which reproached their own indifference, added to an entire disregard or misconception of the true principles of the Gospel, we have almost invariably found to be the real causes of the clamor against missions, and other benevolent efforts.

We have remarked, that the opposition has recently acquired more activity. In addition to the other methods adopted to prejudice the public mind, we have observed, with regret, that several influential editors have lent their aid to give circulation to misstatements and inuendoes adverse to the interests of missions, and to the characters of their promoters. While professing to maintain an impartial neutrality respecting religious opinions, they have not thought it inconsistent with their duty to indulge in remarks, distressing to the feelings of nearly all their readers, who love the Lord Jesus Christ in sincerity. This increased hostility, however, may be regarded as marking a crisis in the great contest between the spirit of Missions, and the principles and feelings of its enemies. Strong in the strength of the Omnipotent, and advancing at the command and under the guidance of the great Captain of salvation, the friends of missions are daily extending their march, and planting in "Satan's seat," the standard of the cross. It is perfectly in accordance with the usual course of things, that, at such a period, the enemies of the cause should rally all their forces, and make one last desperate effort to oppose the triumphs of the Gospel. All opposition will be vain. The stone which was cut out of the mountain without hands, shall fill the whole earth.

Col. Star.

FOURTH OF JULY.

The following appropriate remarks on our National Festival, which we copy from the New Hampshire Repository, we think will be acceptable to our readers:

This day, so highly deserving the attention of freemen in the United States, has been duly noticed in various parts of our country. It is pleasing to find that in most cases the bitterness of party spirit has not been permitted to intrude on this festive occasion. It is still more pleasing to see that in many places, the day has been religiously observed; and that such appropriate services have been had, as are calculated to lead the mind to a sense of its obligations to the Great Author of our being, for the inestimable blessings of civil and religious liberty. What day could be selected more suitable than this on which to offer, to our Heavenly Father, a tribute of praise and thanksgiving for the exalted character to which, through his providence, we have been permitted to attain.

That good hand which led our fathers through the sea, which prepared a highway in the wilderness, and which enabled them to contend successfully with a savage and a civilized foe, deserves the everlasting gratitude of us, who inherit the good land which they obtained. And while we duly appreciate our valuable institutions, let us be mindful of those who are subject, not only to cruel bondage from tyrannical civil rulers, but who are led captive by the prince of darkness to do his will. Our bill of rights, and our laws, are mostly founded on rules drawn I hope, from Divine Revelation. We owe all of our exalted privileges and happy institutions, to the light which was derived from a knowledge of God's Word. An examination into the character and condition of the different nations of the earth, will sufficiently prove these to be facts.

How suitable then, while we call to mind—and dwell with delight and gratitude upon our own invaluable civil and religious privileges; while we rejoice in the light with which we are surrounded, to compassionate the case of those who are enveloped in the grossest darkness; and who are suffering the most excruciating tortures from the oppressive weight of heathen laws and ceremonies. Let us manifest that love of liberty, of which we make such high professions, by using exertions to break the shackles which hold the heathen world in cruel bondage. Let us take the only effectual method, and send them that proclamation of liberty which Christ has made, and then they shall be free indeed. And to be consistent, let us rejoice in every attempt

which is made to accomplish this glorious and benevolent object, with a joy equal at least to that which we manifest at the emancipation of a nation from civil bondage.

R. I. Rel. Int.

A CHRISTIAN REPROOF.

A planter at the south had a favourite domestic negro, who had always stood opposite to him when waiting at table. His master being a profane character, often took the name of God in vain; when the negro immediately made a low and solemn bow. On being asked why he did so, he replied that he never heard that great name mentioned, but it filled his whole soul with reverence and awe. Thus, without offence, he cured his master of a very sinful, criminal, and pernicious custom.

One great cause of the neglect of religion is the want of self-examination.—Men are fearful of examining their actions, because their judgments condemn what their inclinations approve; and in this voluntary blindness, they grope their way through life, to the brink of eternity.

LORD ROCHESTER.

A comparison of the 53d chapter of Isaiah with the account given in the four Evangelists of the sufferings of Christ, became the instrument of convincing this witty and wicked earl. It is said that "Mr. Parsons, in order to his conviction, read to him the 53d chapter of Isaiah, and compared it with our Saviour's passion, that he might there see a prophecy concerning it, written many ages before it was done; which the Jews, that still blasphemed Christ, still kept in their hands as a book divinely inspired. The earl told Bishop Burnet, that as he heard it read, he felt an inward force upon him, which did so enlighten his mind and convince him, that he could resist it no longer; for the words had an authority which did shoot like rays or beams in his mind; so that he was not only convinced by the reasoning he had about it, which satisfied his understanding, but by a power which did so effectually constrain him, that he did ever after as firmly believe in his Saviour as if he had seen him in the clouds. He had it read so often to him, that he had got it by heart, and went through great part of it, in discourse with the bishop, with a sort of heavenly pleasure, giving him his reflections upon it." See Burnet's Life of the Earl of Rochester.

COMMUNICATIONS.

THE CONTRAST.

Messrs. Editors,

If you consider the following narrative of facts, to possess interest enough to be worthy of a place in your interesting paper, you are at liberty to insert it.

Sometime in the month of June, I was requested by a christian friend to accompany him on a visit to the sick of the neighbourhood in which he lived, with the view of conversing with them on the state of their souls, and to administer such warnings to the impenitent, and such consolation to the humble believer as the word of God directs.

The first person we saw was an old man apparently about eighty, who had been declining for three or four years; whose trembling frame showed his disordered state, and whose eyes, though a little brighter at our approach, yet seemed to be looking out of the gloomy chambers of death.

The unhappy old man breathed out his sorrows to us with many a deep drawn sigh. God he said had forsaken him, death was drawing nigh; and it was dreadful to think of being called into eternity without one evidence that it would be well with him hereafter. Having listened awhile to his conversation, and not knowing the history of his former life; we proceeded to open as clearly as possi-

ble, the situation of mankind as sinners; the justice of our condemnation: our entire inability to make any atonement for our sins; the fulness there is in Christ; and the way of salvation through his blood. He heard with much attention, but notwithstanding this full and free salvation was spread before him on the plain and simple terms of the gospel; instead of its producing peace in his mind; he felt the inward pain and anguish still. He requested our prayers, and after joining in this most solemn act of devotion, (and what more solemn than to kneel at the bed side of a dying man?) we took our leave, and although we received many thanks for our visit, yet we could not but think that while the wishful eye of the old man, was following us to the door, he was mentally exclaiming, *Miserable comforters are ye all!*

Ah! thought I, what can sinful mortals do to help a dying man? The consolations of the gospel belong to the humble, the contrite, and broken-hearted sinner. To him the terms of life are easy, and while on earth he often has an earnest of his eternal rest. But no foe is so formidable to a dying man, as that hard and stubborn heart he carries in his bosom.—That heart must break; or God will have no dwelling there.

The next person we visited was a woman about forty-five, and noted for her piety. She was exercised at intervals and in quick succession, with the most acute and distressing pain. When the season of her distress returned (several of which we witnessed during our stay,) it seemed as though the brittle thread must soon part, and soul and body separate. Sometimes they left her pale, faint, and trembling; at other times she was thrown into a high state of perspiration, which soon descended in cold drops upon her forehead. At every return of the distress, the pains that ran through her breast were like the fierce onset of so many tigers, upon the weak and defenceless body of a lamb.

In such circumstances it was impossible for her to continue long. Nor was she at all insensible of this. She knew that her feeble frame could not long support the weight of her bodily anguish, and felt that the hand of God, was heavy upon her. While she submitted without a murmur, to the chastisements of her heavenly Father, her soul was filled with confidence in his goodness and her language was, "though he slay me, yet will I trust in him." The little intervals of comparative ease were occupied with sweet meditation on the word of God, by which she was strengthened to endure the impetuous rush of her unrelenting disease. Often did she lift up her eyes to the everlasting hills and sigh to be delivered from her tenement of clay, that she might soar to realms of light and rest in the mansions of peace. It required little exertion on our part to suit the conversation to her case. So long and so well versed was she in the language of Canaan, that we were led sweetly along through the consideration of the trials of our probationary state; the scene of our dissolution; and the reward of the righteous, in the Kingdom of Glory. At her request my friend led our devotion in prayer. Not a sigh was heard nor murmur rose while the solemn service was performing. After the prayer we approached and took her hand saying, "does it not throw a sweet and heavenly calmness over your mind when we address the throne of Grace?" O yes! said she, it is my great and unfailing source of comfort in all the sad variety of my grief, that God will hear me when I cry unto him, and will deliver me. With hearts deeply affected with what we had seen and heard; full of confidence in the religion that we professed; being assured that it will support its votaries when every other refuge fails; we returned to our homes, we hope, both wiser and better.

The few remaining days, and nights of weariness that were appointed unto her, were soon numbered, and the living were addressed with the tidings "she

is dead."—Triumphant was her exit—Heaven received the white rob'd spirit, and sung *Hallelujah!*
The church wept—The mournful tears fell because a praying soul, had ceased in Israel. A

FOR THE CHRISTIAN SECRETARY.

"Among the saints on earth,
Let mutual love be found."

MR. EDITOR,

I was highly gratified with the editorial remarks in your paper on the "Union of Saints*"; and with pleasure I anticipate the time, when the christian spirit which they breathe shall be more widely diffused among the professors of that religion, which is so full of peace and good will to men.

It is well known that great exertions are making at the present day, to instill into the mind of the people errors, which strike the axe at the root of all experimental religion, and which do not fail to increase the hatred which all by nature possess towards the true spirit of religion, and to justify those who denounce as bigots, all who dare assert that the wicked shall be turned into hell."

It is not my present intention to endeavour to refute these errors, some of which are so obvious that every candid man, who has any knowledge of the Bible can easily perceive them; but I mention them as an additional motive to induce christians to keep the unity of the spirit in the bonds of peace.

It is a pleasing consideration, that real christians, so well agree on essential points. All acknowledge, that repentance and faith are necessary for salvation, "without holiness no man shall see the Lord," "he that believeth and is baptized, shall be saved, and he that believeth not shall be damned." It is then for the glory of God, and the honour of religion, to cultivate feelings of friendship and affection, towards one another; and where we differ, to agree to differ without any discordant feelings.

JUVENIS.

* See No's 9, 10, 11, and 12, of this paper.

THE CHRISTIAN SECRETARY.

HARTFORD, August 10, 1822.

THE Trustees of the Baptist Missionary Society met in this city on Wednesday last. The brethren who have been employed the three months past in building the waste places, and in gathering churches, were mostly present, and gave an account of their labours, which will be more fully stated in the next annual report. Within a few months past a congregation has been collected in the southern part of New Hartford, and the frame of a Meeting-house has been raised for the public worship of God. The small church in Granby have of late gathered new strength to pursue the heavenly march, and a number have recently been added by baptism to their communion. The 2d church in Windsor, though few in number, and embarrassed by an opposing influence, have been much more active in the cause of our Divine Lord than formerly, and have received the addition of several to their number. The Church at Litchfield have been much encouraged, and stirred up to activity of late, many have been added to their communion, and the prospect of a house of public worship seems to open before them. In several other places in the eastern and southern parts of the state there have been recent instances of prosperity, the particulars of which have not been received. A congregation has been gathered in, or near Woodbridge, and a powerful work of grace is said to have been experienced in that region. We hope our brother who has been a successful labourer in that part of the vineyard will give us an account of the work of God in that place. In all instances where the people of God have actively engaged in sowing the good seed of the gospel, there has not been wanting a blessing on their labours. It is true the soldiers of the cross have sometimes to realise the part of the Divine legacy which bequeaths to the church tribulation in this world, but it is also true that where christians

are called to bear trials, they are led to the throne of grace for help, which enables them to realise more sweetness in the service of their Lord.

We have received in the past week a communication from the Rev. Mr. Ward of Serampore, containing the second Report relating to the College in that place.—That institution seems to have realized greater prosperity thus far than was expected by our beloved brother when he was in this country. Provisions are making for the instruction of native youth in the rudiments of medical science. It is thought, and no doubt the opinion is correct, that the lamentable prevalence of the cholera morbus, throughout the provinces in India is mostly owing to the entire ignorance of the natives in the best means of promoting, and restoring health. For the promotion of this branch of science, recourse is had to the Bengalee Encyclopedia, compiled by Mr. Felix Carey.

Arrangements are also made with Mr. Carey, for compiling in his continuation of that valuable work the general principles of Jurisprudence, laid down by Grotius, Puffendorf, Montesquieu, and others, a work highly desirable for those native youth who are intended to study the laws of India. His Majesty the King of Denmark, has not only given permission for the establishment and government of the College, independently of the constituted authorities at Serampore, but has also given a site of land the rent of which, is to be applied for the support of the College. The income from these premises, will amount to about 400 dollars a year. Another valuable donation, is realized from the bequest of a young man, who had formerly been under the tuition of Mr. Marshman, amounting to 6000 Rupees* the annual income of which is also to be applied to defray the College expences. In the list of donations connected with the report we find 1000 Rupees given by the Rajah of Tanjore.

* A Rupee is 6-11th of a Dollar.

CHURCH CONSTITUTED.

ON Saturday the 20th of July, at Coxsackie Landing, Greene county, N. Y. a Baptist Church was constituted. The circumstances of the constitution were highly interesting. No other religious society at present exists in that village. Among the brethren constituted were two who were ordained deacons of the church, and an ordained minister. (Eld. WILLIAM STURGES, from the Hudson church,) who was recognized as their pastor. Eld. BROUNER, of Sing-Sing, preached the sermon, from Isaiah lx. 22. "A little one shall become a thousand, and a small one a strong nation." Eld. MALCOM, of Hudson, gave appropriate charges to the church and pastor; afterward presenting them with the right hand of fellowship as a true gospel church, in behalf of the council of ministers convened. Elder ARNOLD, of Greenville, made the ordaining prayer, while the presbytery present laid their hands on the brethren set apart as deacons. And Elder BURRIT, of Waterloo, concluded with supplicating a blessing from God on the solemnities.

The next day, being Sabbath, Mr. Malcom preached in the school-room in the morning. In the afternoon, Mr. Brouner preached, and administered the Lord's Supper. And at evening, Mr. Arnold.

SUMMARY.

Although the late arrivals from Europe bring us no certain intelligence that the disputes and difficulties between Russia and Turkey have been finally adjusted, yet there are strong reasons to believe that they either have already been, or will shortly be settled, without open hostilities between these countries. The king of France expresses a hope that peace will be maintained; and the circumstances of the case warrant such an expectation.—It would seem, by some of the accounts, that the formation of a new state of the provinces of Wallachia and Moldavia has been an object of much solicitude, particularly with the Austrians, who would rather have the mouth of the Danube placed under the controul of a new power, than under that of either Turkey or Russia. Should the

negotiations which have been so long carrying on eventually succeed, and prevent a war from taking place, it is to be hoped that the Christian powers, who have thought proper to interfere between the Emperor of Russia and the Grand Seignior, will not suffer themselves to be governed by motives of mere selfishness, and make the whole matter turn upon their own political interests, leaving the Greeks, scattered throughout the Turkish dominions, to the merciless treatment which they have hitherto received from the blood-thirsty Mahometans. Should there be no effectual provision made for their security at least, if not for some compensation for their losses, the moment the pressure upon the Turks from without is removed, the savage Mussulmans will break loose upon the Greeks, and exterminate the whole race, with every manifestation of barbarity which their ingenuity can devise, or their savage dispositions inflict upon defenceless men, women and children. Every new arrival brings accounts of the most horrid atrocities—the massacre of men, the violation of women, and the enslavement of multitudes of all ages and sexes. At the same time, cases of extreme desperation on the part of the Greeks are published, to which they are driven for the purpose of avoiding the greatest of all human calamities—acts at which the mind shudders and sickness with horror.

We had hoped that the time was come when the empire of the Mahometan Beast was to be brought to an end at least in Europe. Little was it to have been expected, that this cruel persecuting anti-christian power would have been supported and perpetuated by the Christian nations in Europe—all of whom, first and last, have felt the effects of its cruel and ferocious policy. But it unfortunately proves to be the fact, that neither sympathy for the unfortunate, nor abhorrence of cruelty and injustice are of sufficient importance, in the view of governments, to weigh against feelings of jealousy and rivalry among civilized communities; and, of course, if POLICY should render it at all necessary that the Greeks should be abandoned to the vengeance of the Turks, there will be no help for them—they must be butchered for aught that we can discern. N. Y. D. Adv.

Harvest.—The London papers state that the appearance of the crops bespeak an abundant harvest in England. There had been a fine crop of grass—the orchards looked flourishing, and wheat was in fine ear.

A fourth line of Packets, is established by Messrs. Fish and Grinnell, and Thaddeus Phelps & Co. between New York and Liverpool; and the arrangement of their sailing will furnish a packet ship to leave each port every week.

An elegant Team-Boat has been launched at Lyme, Connecticut, which has been built upon the plan and under the superintendence of John C. Langdon, Esq. of Troy. She is 60 feet in length by 13 in breadth, to be propelled by four-horse power and is designed as a ferry boat to run between Lyme and Saybrook.

CANAL ACROSS JERSEY

The success with which the New-York people have apparently met, in their project of constructing, what is termed the *Grand Canal*, has excited renewed attention to the subject of the long-talked of Canal through this state, for the purpose of connecting the navigable waters of the Delaware and Raritan Rivers, whereby an inland water communication will be established between the cities of Philadelphia and New-York.

BOOKS

Deposited with E. Cushman, for sale at reduced prices.

Adams' Dictionary of all religions, Ainsworth's Latin Dictionary, Baldwin's catechism, Baxter's Saints' Rest, Benedict's History of the Baptists, Do. Abridged, Believer's Pocket companion, Bibles, various kinds, Booth's reign of grace, Blair's Lectures, Brooks' Gazetteer, Brown's Bible Dictionary, Buck's Do. Buck on experience, Brown's History of Missions, Buchanan's Researches, Butler's History, Butterworth's Concordance, Campbell's four Gospels 4to, Chalmers' discourses, Do. Works, Chapin's Letters on Baptism, Duncan's Cicero, Davies' Sermons, Edward's History of Redemption, Do. on the affections, Fuller's Letters on the Calvinistic and Socinian systems, Gaston's Collection, Gill's Exposition, Goldsmith's History of England, Hall's Sermons, Horae Solitariae, Jamieson's Use of Sacred History, Kimpton's History of the Bible, Life of Gano, Do. Henry Martyn, Do. Cowper, Mason's Spiritual Treasury, Mather's Magnalia, Meikle's Works, Moore on Prayer, Mosheim's Ecclesiastical History, No Fictious, Owen on the Hebrews, Paley's Moral Philosophy, Prideaux Connexion, Reid's Works, Robinson's History of Baptism, Rollin's Ancient History, Saurin's Sermons, Scott's Family Bible, Seneca's Morals, Spectator, Tayler's Sermons, Townsend's Abridgment of Milner, Trial of Antichrist, Ward's Letters, Watts on the Mind, Do. Sermons, Do. World to come, Whitfield's Sermons, Winchell's Watts.

Aug. 10, 1822.